SP8 Bororo SP8
Bacairi SP7
Yaruma SP25

Y Ba 226 105 171 [222]

is ever lost. Our Bakairi were imbued with the same spirit, for often the paddle would be dropped and replaced with bow and arrow though we may not have needed the extra food. This anxiety to gather as much food as is encountered was also manifested in the case of turtle eggs found in the sand banks. For those days that we travelled, each canoe at the end of the day would have gathered at least thirty or forty eggs. This food was shared generously with everyone. [Plate XIII, 2.]

Y [411]

Another method of fishing was with a spear. Especially in the dry season, the fish withdraw to the deep pools where it is impossible to reach them with an arrow. A spear is usually made of two sections: a wooden shaft with a large conical bone point and a reed extension to the shaft. Both sections measure about seven metres in length. [Plate XIII, 1.]

Y [227]

Damming of the lagoons is resorted to. A dip net with a handle about three metres long is in use, and drag nets are apparently used in season.

Y 105 171 252 [263]

Fish is eaten almost raw; the only method of cooking seen was barbecuing, either by placing it on a platform over a fire or by placing it on a framework close to the fire. Salt is unknown and not liked, as evidenced when they were asked to try our food, when though hungry, none would accept it if it had been seasoned with salt.

Y 105 171 251 415

Another food in usage, highly prized and carefully stored away is the fruit piki, which grows wild. The fruit is boiled in the large earthen pots, placed in cylindrical bark containers, about one and half metres to two metres in length and a third of a metre in diameter, sealed tight at both ends, and placed under water in some cool pool. These bark containers are reinforced with wooden slats. On ceremonial occasions they are opened and a quantity sufficient for the immediate needs is taken out to be distributed to every member of the village equally. It is mixed with water and drunk, without fermentation. Both the Yawalapiti and Naravute had these bark containers.

Pottery

Y Bo 105 171 323

Pottery is poorly developed in the region. Neither in quantity nor variety, nor in technical perfection does it compare with that of the Bororo. The forms are simple though characteristic.

[text continues on p. 155]

/480 cont./

575 533 [345] The aróe. The hub of Bororó existence is the baitó, the men's house, and, compared with the incredibly noisy life that goes on there day and night, the family huts are scarcely more than an abode for women and children. The united men are called aróe, and, to be sure, especially with respect to the joint hunting. In the songs resounding and widely echoing in the baitó, one may say without undue exaggeration, almost every day and every night, aróe is not the third, but the second word; for the songs contain enumerations of animals and things, each of which is followed by at least one aróe as soon as it is named. There is singing on all occasions that in any way arouse feelings of sorrow or joy, and, to be sure, insofar as possible, on the eve of the [622] event as well as after it. The chief announces in the evening a hunt for the following day: now, instead of sensibly going to sleep until the early hour of departure has arrived, the aróe join in their hunting song, and the most enthusiastic ones sing [582] steadfastly until morning. The tribe gives the impression of a male singing society made up of hunters, the members of which pledge themselves not to marry until they are about 40 years old, [561] but to live together in their clubhouse. The older members with [264] families are the respected dignitaries, and for this reason they, [554] too, can spend only a little time at home; they take part in the hunting expeditions or must officiate in the clubhouse where they provide for order, lead the songs, and on the busy days also take part in the meal which the women send in. /Pl. XXVIII appears here./

184 /481/ Clemente asserted that the Indians in the colony did not in any way live differently than in their villages, that, on the contrary, there the joint hunting was even more prominent because they had to provide all their subsistence themselves. Ac- ●105 cording to this, therefore, life on the Kulisehu is essentially 171 different from that in the Bororó village. There people lived 433 together in stately family houses, here every married couple 511 blessed with children had their small miserable hut; there the 571 bachelors constituted the exception, here the majority; there the men living in monogomy had their flute house which no woman entered, which served for general consultations and dances

[Text Continues on P.601]

/481 cont./

105 171 433 511 571 but where they worked only in making their festive ornaments, here girls were forcibly dragged into the men's house, always becoming the common property of several members, and the regular work on weapons and implements was carried on in the men's house. Among the Bororó, family life was most clearly only an achievement of the older and stronger ones. A living could only be obtained by means of the closed fellowship of the majority of the men, who often had to be absent hunting together for a long time, which would not have been feasible for individuals. This living was meager, and the younger ones had to be satisfied if they themselves had enough to eat; they could not obtain enough to take care of wife and child as well. With peaceful field cultivation, which the woman of the Kulisehu tribes had developed or learned, conditions changed completely; the community of the men, the aróe, faded into the background and could be limited to that for fishing and festive dances. The availability of food was now so abundant and regular that each one had enough for the needs of at least a small family -- he saw to it that the family remained small -- and now that the activity of the woman became the more important achievement, it was, conversely, advantageous for the women to join together for joint work: people lived in families in a large house.

511 261 Hunting and agriculture. "In the rainy season they are without any kind of food for days and days," dias e dias sem nada para comer, Clemente reported. Then they drank a great deal of water mixed with loam to strengthen themselves, but did not eat any loam. They planted only tobacco, cotton, and gourds, and, to be sure, only the upper Bororó living in the source region of the S. Lourenço along small streams, who were more skillful fishermen, did this. The lower villages bartered arrows for those vegetable products. Here, therefore, we see that cultivation is begun not with the plants yielding food! Our Bororó now settled in Thereza Christina had not learned to plant anything. Calabashes and long gourds suitable for storing feathers were in fact not present; smaller gourds were seldom used and chiefly as rattle gourds for the aróe singing or as small blow-gourds. The men

241 184 [226] [436] 415 [534]

GO 105 175 [595] /550 cont./ Guató with five or six canoes full of women and children. Usually they have two wives, some are content with one. Here and there they cultivate a little maize, mandioca, and fruit, but more as delicacies than for subsistence. They also gather the wild rice (arroz silvestre), which grows there in abundance, but only for the needs of the moment. Very skillful with bow and arrow; engage in jaguar hunting with spear and javelin. Friendliest barter. The men starting to wear shirt and trousers, the women petticoats. Are faithful, upright, harmless, but have occasionally shown that they are capable of offering resistance and avenging injuries. Very inclined to drunkenness. Most of them understand our language and many adults speak it.

[Report 1872: This tribe is almost extinct.]

BO 105 175 [131] [101] 13 Bororós da Campanha. Two groups: 1) Village in Bolivia near Salinas, 2) village opposite Escalvado on the right bank of the Paraguay, one league from the river. Are peaceable, carry on agriculture, have pigs and chickens. Cotton hammocks. Some speak Portuguese. Have often brought slaves and deserters from Bolivia into the garrisons. 150-200.

[In 1858 it is said: one part lives in the Campanhas de Marco and another beyond the Corixa Brook.]

BO [101] [131] 14. Bororós Cabaçaes. Two hordes, until recently savage, one on the sources of the Jaurú, the other on those of the Cabaçal. Made numerous attacks on the road from Cuyabá to Matto Grosso,*

* The later name for Villa Bella on the Guaporé.

so that troops were often sent out against them and killed many, irrespective of age and sex. They themselves did not want to take captives, but killed as many as they could, irrespective of sex and age. Nourish themselves on the fruits which the earth yields freely and, at the most, plant some pururuca maize which they eat unripe, batatas, and bananas. No industry. /551/ Have bows and arrows, poor pots, straw plaiting with which they in part cover their nakedness. In 1842 the Reverend Curate of Matto Grosso, José da Sa Fraga, succeeded through persuasion and gentleness

BO /551 cont./
105 and by means of gifts to lure them to a fazenda of his in the
175 Registo do Jaurú; there they all stayed, 177 in number, from 1 April 1843; today they have dwindled to 81. During these five years they showed little inclination for agriculture and lived only by bow and arrow.

C 15. Cayapós. Between Paraná and Paranahyba and in the
105 source region of the S. Lourenço and Taquary. Some are settled
175 in the Destakament /detachment of troops/ on the Piquiry,
[131] others in the Porto do Paranahyba on the road to S. Paulo, others live independently. Hunting, fishing, cultivation of maize, rice, mandioca, batatas, and sugar cane. Make some rapadura (raw sugar boiled down). Have pigs, chickens, even a few cows and horses. Speak Portuguese in large part. Many hire themselves out. Some robberies which are attributed to the Coroados are probably carried out by them.

BO 16. Coroados. On the sources of the various tributaries of
105 the S. Lourenço. Of their numbers and their characteristics
175 little is known; they flee or are hostile. Set fires up to 20
[131] leagues from Cuyabá; hence troops are sent out against them every few years, who kill adults and take children captive, which in no way promotes converting them.

B 17. Bacahiris. Sources of the Paranatinga and upper course
105 of the Arinos. Are distinguished by a peaceful disposition.
175 Flee from the attacks of their enemies, the Nambiquáras, Tapanhunas, and Cajabis. Live on hunting and fishing, plant maize, mandioca, batatas, cará, garden beans, broad beans, and sugar cane. Their implements for agriculture are made of stone or heartwood. Their industry: hammocks with meshes of cotton or tucum, plaited sieves, and small baskets. Only a very few (muito poucos) understand our language, although they wish to. Senhora Donna Feliciana Guerobina Pereira Coelho, a well-to-do landowner in the district of the upper sierra* has a

* According to Antonio, near Lagoinha.

A friendly interest in them, gives them gifts, and speaks favorably
105 about their easy conversion. They are enemies of the
175 18. Cajabis, unconquered savages in the vicinity of the Salto.

/551 cont./

000 18. Cajabis, unconquered savages in the vicinity of the salto.

19. Barbados. Only one settlement on the slope of the Serra BO dos Pareciz near the sources of the Rio Vermelho, a tributary of 105 the Paraguay, along which they roam as far as the Paraguay 175 itself. Maize, mandioca, batatas, cará. Implements of stone [131] and heartwood. No animal husbandry or industry. Are not at war with others; flee from the Brazilians, but are treacherous and twice have attacked travelers between Diamantino and Villa Maria.

P 20. Pareciz. 200; once famous and warlike. Various 105 groups in the sierra and the Campos dos Pareciz between 175 Diamantino and the district of Matto Grosso. Sometimes pay visits and bring, as barter goods, sieves, baskets, hammock ropes, feathers, drinking bowls, and the tobacco greatly prized by smokers, which they prepare and wrap in urumbamba.**

** Desmoncus rudentum, Desmoncus macranthus Mart., climbing palms.

Few speak and understand Portuguese. They do not commit open hostilities, but occasionally join the Cabixis to commit outrages.

[Report of 1858: Considerably decimated by the slave hunts of the Paulistas. The founding of the village near the city of Diamantino is of recent date. In 1856 they received the first presents.]

BI 21. Maimbarés. More numerous than the Pareciz, with whom 105 they have contact and in whose company they occasionally ap- 175 pear in family groups in the wildernesses of the Campos dos Pareciz. Hunting, cultivation of maize, mandioca, bananas, batatas, cará.

/552/

P 22. Cabixis. Numerous in various villages, 15-20 leagues 105 northwest of the Arraial de São Vicente. Hostile; with robbery 175 and fire they go as far as the vicinity of Matto Grosso, so that [131] occasionally troops are called out against them.